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Among the

Kiowa Indians.



BY

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SUPERINTENDENT MISSOURI RIVER DISTRICT.

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Our Work Among the Kiowa Indians.

Two years ago last October Rev. G. W. Hicks, who has been for some time a missionary to the Wichita Indians at Anadarko, was assigned to the Kiowa Indians. This tribe is among those who are called blanket Indians, because they have not yet adopted the dress or ways of civilization. They live in tepees (round tents) and occupy a territory in Southern Oklahoma, south of the Wichita river and east of the North Fork of the Red river. They belong to the Shoshone family, and are finely developed physically. They were driven south in the early years from the Dakotas by the Sioux. They have been on friendly terms with the Comanches for the last twenty-five years. Their language is one of the most difficult of Indian languages.

An educated, refined young lady, who speaks German and French fluently, after residing among these people for two years, says that she does not believe it possible for any one to so learn the language as to speak it fluently. There is no written language.

AMERICAN BAPTIST
HUSTON, TEXAS
MAY 25 1899

Characteristics.

The people are very proud-spirited, and have been unwilling to receive the customs or civilization of the white people. They have always been an unruly people, hard to control, and have caused our Government a great deal of expense and trouble in keeping them upon their reservation or holding them in check.

They feel very keenly the wrong which they have suffered, as a tribe. Their treaties, they claim, have not been understood by their people, and have been signed by their principal men under entire misrepresentation as to what they conveyed. Their rations have frequently been sadly deficient in quality and quantity.

A white man, who has lived among them for a number of years, told me that while the Government had contracted to furnish them prime beef—so many fat, healthy steers—that the beef issued had frequently been so poor that they could not walk without reeling from weakness, and many of them could not get up when they were down.

All of these things have served constantly to irritate the feeling of the people and caused them to look upon the white man as false to his promises and dishonest in his dealings with them.

Exasperated to Revolt.

Time after time the people have been stirred up by these things, and knowing no

law but retaliation, have gone upon the war-path against those whom they recognized as at least the representatives of the people who had wronged them. A few years ago a raid was planned by San-Tan-Ta, then the principal chief, and Big Tree, the second chief of the nation. The raid was into



OUR INDIAN CONVERTS—CHIEF BIG TREE, SAM'L
A-HA-TONE, REV. G. W. HICKS.

Texas, and it is said that a train was wrecked by them in which a number of persons were killed and others injured, and also that many scalps were taken. At any rate, the Government sent a large detachment of

troops, and after much difficulty they were finally arrested at Fort Sill. At the time of the arrest it is said that Chief Big Tree openly boasted of the number of scalps which had been taken, his proud spirit unhumbled by the consequences which were in prospect. San-Tan-Ta, who was an old man, felt the humiliation of arrest by the white men very greatly.

San-Tan-Ta's Death.

As they were taken out of Fort Sill on the way to Texas to be tried, at the crossing of the creek he told his Kiowa followers that he would never go to Texas to be tried. He told them that they were young and had life before them, but that he was an old man and would not submit to the humiliation of trial and probable imprisonment. He began singing the war song of the tribe, and having concealed a large knife about him, although handcuffed, he worked it round into position, and before any one surmised his purpose, plunged the knife into the body of the driver who sat in front of him. The soldiers immediately riddled his body with bullets. This act, which was considered the height of bravery by his people, has caused his name and fame to be sung and cherished in the tribe ever since. Chief Big Tree was taken to Texas, tried, and condemned to be hung, which sentence was finally commuted to imprisonment in the penitentiary for life. Through influences brought to bear upon the President, and upon condition that the

tribe would not go upon the war-path again, he was pardoned and released and has since lived upon the reservation a peaceful life.

San-Tan-Ta's Daughter Becomes a Christian.

San-Tan-Ta's family still live among the people, and one of his daughters, who has taken the name of Julia Given, has been converted in our Mission at Rainy Mountain, and is now an earnest, faithful follower of the Lord Jesus Christ, and is doing all she can to bring her people into the light of the Gospel while acting as interpreter for the Mission.

The Tribe Decreasing.

There are now in the tribe something like twelve hundred people, ignorant of most that pertains to Christianity or civilization, except so far as they have been reached in the last few years by the few missionaries and teachers who have labored among them. The tribe is decreasing in number, owing to the introduction of diseases, such as the measles and other diseases known to civilized people, and the habit of eating muscal. They have no idea of taking care of themselves, but expose themselves to the elements without sufficient protection. Their medicine men tell them that fever is fire, and that water will put out fire; consequently, when their people were suffering from measles, especially the children, no advice from the Government physician could prevent them from taking them into

the river and giving them a cold bath. In many instances this resulted in death inside of an hour.

Missionary Work Begun.

To this tribe our missionary, Rev. G. W. Hicks, and wife began preaching the Gospel, assisted by Miss Ballew, who had been associated in the Wichita Mission, and Miss M. J. Reeside, a young lady of splendid spirit and great consecration to the Master's cause, as well as great love for these neglected people. A large part of the reservation is leased for pasture to the cattlemen. They pay the rent for it, amounting to about five cents per acre, in semi-annual installments. It so happened that the "grass-money," as it is called, which should have been paid in September was, by some means, delayed for nearly three months. The Indians had been called to Anadarko, the agency, to receive their money, it being divided among them equally per capita. They remained in their tepees in the immediate vicinity of Anadarko during this delay, which gave an opportunity for the missionaries to hold meetings with them and by signs and in other ways seek to make the Gospel message known to them.

First Converts.

At first there was great opposition, but by and by the wife of Chief Big Tree, who is a woman of unusual ability among them, became impressed with the truth of the

Gospel. After a time she was led to yield her heart to the Lord Jesus, and became a Christian. Her brother, Go-te-bo, was the first convert from among the men, and both have ever since been a tower of strength for the Gospel among their people.

As a result of these meetings and of the personal work which was continually done from camp to camp, eight persons professed conversion—seven women and one man. In January, 1894, these were organized into a church at Rainy Mountain, nearly forty miles west of Anadarko, as the Indians had now returned to their usual places. Here the work was continued, and also a mission station opened some twenty miles west on Elk Creek among the Indians living along that creek. The Woman's Home Mission Society furnished the money to build the chapel at Rainy Mountain, which was erected by the American Baptist Home Mission Society's general missionary, and the Home Mission Society, aided by the women of the Dayton Association, Ohio, furnished the money to build a chapel and parsonage on Elk Creek.

The Rainy Mountain Mission is well situated to reach the Indians in Chief Big Tree's camp and in other camps along the Wichita River. The Lord has greatly blessed the work here. The little church grew until it had twenty-seven members; when the church at Elk Creek was organized it took several of these away, as they lived nearer to Elk Creek.

Opposition.

The work has not been prosecuted without opposition. Added to the general obstacles, which come from the unregenerated heart and from a lifetime of training in superstition and idolatry, it is a great wonder that the work has been as successful as it has. The old medicine-men have done all they could to hamper and oppose the work of the missionaries. The people are naturally superstitious. After several had been converted, an old medicine-man determined that he would put a stop to the influence of Christianity among them. He sought to influence those who were impressed with the truth of Christianity, but found little success. Finally, he decided to make a bold movement. He went to a man who had professed conversion, but had not yet been baptized. His name was Sane-co. He thought he would be more likely to influence him than any other of the converts. He sought first to persuade him to turn away from the Jesus Road, but Sane-co was loyal, and said: "None can turn me from the Jesus Road; I am going to walk in it always." The old medicine-man then tried to work upon his superstition, and threatened if he did not give up Christianity and return to the old Indian ways that he would kill him through a charm. He said: "I will call a Muscal Feast." (Muscal is a dried flower, something like the poppy, and producing much the same effect as opium.

It is imported from Mexico by white traders, who seek to profit by thus debauching the Indians. It produces such effects upon the mind that the people see visions, pictures, etc. They attribute this, in their superstition, to the Great Spirit. When they eat this muscal, they call it making medicine.) The old chief threatened to have this Muscal Feast and make medicine, and told Sane-co that at sundown the next day he would bleed from the mouth and die. This would not be an unusual experience, as many of the Indians have hemorrhages and die in that way. Sane-co replied, although trembling greatly: "I do not care what you do; I shall not turn away from the Jesus Road. I believe in the great God, and am sure He will take care of me." The Muscal Feast was called. The Indians ate all night, and the next day they had their visions and worked their charms.

Christianity and Idolatry on Trial.

Great interest was manifested by the friends of Sane-co and also by many others, who looked upon it as a real test of the power of the Christian God and their old heathen superstition. Along about sundown the old medicine-man, wearied and exhausted by the terrible strain upon him, went to his tent and requested his wife to prepare him some supper. While she was doing so she heard a peculiar sound, and looking around saw the old medicine-man with the blood issuing from his mouth. She

made an outcry, and they carried him forth in the sight of all the people, and in a short time he expired.

Thus the very curse which he had pronounced upon Sane-co returned upon himself. It would be hard for one unacquainted with Indian character to imagine the effect this would have upon their simple minds. The expression was made, "This is the work of the great God." Chief Big Tree's wife stood up before them all and said: "This is to teach us that the Jesus way is the best way for Indians to travel." She said: "I do not know what about those of our fathers who never heard of the Jesus Road, but if we who have heard of it turn away from it, we will have no one but ourselves to be blamed."

The Indians living in that vicinity are easily accessible now by missionaries. At the time of the dedication of the little chapel many of them came forward to give their hands to the visitors in token of their desire to walk in Jesus' way; or, in other words, to become Christians.

Chief Big Tree Converted.

Chief Big Tree, who was converted and baptized last May, has been a source of great strength. He exhorts at almost every meeting. They have a custom in their meetings on Sunday to bring their dinners with them, and after the morning services have dinner on the ground, and in the afternoon to meet again, and all those who profess to be

Christians are expected to testify of what the Lord has done for them. The simple, child-like faith of these people is wonderful. The love of Christ beams from their very faces. Although you cannot understand their language, you can feel the influence of the Spirit of God, and are impressed with the fact that they are earnest and honest in their professions of loyalty to Christ.

A Significant Circumstance.

Along the last of November General Missionary Dyke returned to Rainy Mountain to see about the location of the parsonage which is to be built. A new Government agent had been appointed at Anadarko, and was out in that part of the country on the Sunday that Brother Dyke was at the services. He informed Brother Dyke that he had no use for Christianity, but that he thought the missionaries might teach the people cleanliness. He was invited into the services, and the very sight of those people in their earnest service for the Lord, in prayer and testimony, so worked upon his mind that he said to them: "This is the greatest surprise of my life." He said: "When I was here years ago, you were nothing but savages, and now to see you in this quiet service, so orderly and earnest, convinces me that there is something in Christianity." He then advised them to faithfully heed all the instruction and advice they received from the missionaries. Not only was he convinced of the reality of the

religion of Christ, but of his own personal need of it, and sought every opportunity to converse with Brother Dyke on the subject of his own soul's salvation. He assured the missionaries that whatever he could do to help them would be gladly done. Thus an unbeliever was convinced of the truth of Christianity through its effect upon these Indians. This favor of the agent will be a wonderful help in the prosecution of our work among those people.

An Urgent Need.

The great need at present is for a missionary to spend his entire time at Rainy Mountain and in the outlying camps. We need a man and his wife, both full of the Holy Spirit and of the love of Christ, and who will be willing to go from camp to camp to teach these simple-minded people the truth as it is in Jesus.

Elk Creek Mission.

At Elk Creek, where our missionary, Rev. G. W. Hicks, lives, the work has not been so prosperous, nor has it been prosecuted so long. The principal chief of the Kiowas lives here—Lone Wolf by name. He is a magnificent specimen of Indian manhood, and is very anxious that his people should become Christians. He has been most helpful to the Mission, and seeks in every way to encourage the missionaries. Himself and wife both professed conversion within the last few months. Just below his camp, per-

haps four miles, is the camp of Comalty, who has quite a large following. Still below this is the camp of Little Bow. Both of these are sub-chiefs.

Brother Hicks ought to give his entire time to the work at Elk Creek and the camps scattered south and east from that point. A little church was organized November 13th, consisting of eight members. Miss Isabelle Crawford has been at work in these camps since October, 1893, and is held in very high esteem by all the people. Some Christian work was done before the appointment of Brother Hicks to this Mission. A Mr. Lancaster, a Christian layman, has lived there for some time, and has had a very excellent influence upon the Indians. An illustration will show how the leaven of Christianity is worked among them.

Superstition Being Undermined.

Chief Comalty lost a little boy. He had received some instruction before from Mr. Lancaster. When the little boy died he sent for Mr. Lancaster, and said: "Mr. Jesus man, you have told me that it was not right to kill ponies and burn tepees when our children were taken away. We have always been taught that we ought to burn blankets and kill ponies; but you say that Jesus will take the little Indian boy in His arms just like he does the white man's boy and will take care of him. Now, my little boy is dead and standing right here before Him, I want to know whether you told me the truth.

I have ponies I can kill, tepee and blankets I can burn; but if you say it is not right I will bury him like you bury the white man's boy." It was an impressive moment, but Brother Lancaster assured him that his boy was safe already in the arms of Jesus, and the little one was given Christian burial. Last October the last and only child of Chief Comalty died. It was a little baby boy, and the parents' hearts were racked with pain. The chief gashed his arms and body clear down to the waist in token of his grief, but the instruction he had already received still had its effect upon him, for he sent the little boy sixteen miles across the country that Brother Lancaster might give it Christian burial. Comalty's heart and hands are feeling upward for some comfort and support. He will, no doubt, soon find the light and joy of a Christian hope. Thus the work continues in the homes of the people.

Education and Evangelization.

What relation does this missionary work done among the people bear to the educational work that is being done by the Government? There is compulsory education, and every child of a certain age, where its health will permit, must attend school—either Government school or some one of the Mission schools. It would seem as though, if the rising generation of children were brought in contact with civilization and were educated for a number of years in the schools, that that of itself would solve

the whole question of civilization and evangelization for the tribe ; but years of experience along this line have proved otherwise. The following circumstance will illustrate this fact :

An Example.

An Indian girl, who had for a number of years been at school, had adopted the civilized dress and shown a good deal of refinement in her way and gave great promise for the future, was sent back at the end of her course to her home among the Kiowas. When she arrived at Anadarko she seemed to realize for the first time that there was no place she could go except back to the old tepee. In realizing this fact she sat down and wept very bitterly. Her mother, who had come in with the family to meet her, found her in that condition of mind, and it so enraged her that she tore from the girl every garment of civilization ; and throwing her a blanket, told her she could wear that or nothing. Every effort the girl made to be something more than those about her was met by ridicule and persecution of the bitterest kind. After many struggles and heart-rending experiences she at last yielded to the inevitable and returned to the old life, at least in outward appearance.

Even if they are allowed to keep the old clothing, it only removes by one step the inevitable return to the blanket, for those on the reservation have not been touched by the civilization that has reached and

touched them. The old life is the same. Hundreds of those who have been to school have returned to the old life, and some seem to cling to it with even greater tenacity than those who have never been lifted above it.

Secular Education Alone a Failure.

The education of the children without the evangelization of the home is a partial failure. If this work of evangelizing the homes had been begun and prosecuted vigorously years ago, the effect of education upon the young people would have been at least tenfold greater than it has been. Very different is the reception given by the Christian Indians to their children who return from school. They are met by loving hands and hearts, and are encouraged in every possible way to follow to the fullest extent all that they have learned. Their little suggestions about the home-life are carefully considered. The one thing the blanket Indian needs above everything else is the influence of Christianity in their home life. Without it it will be many years before they are anything more than blanket Indians. With it they can be civilized in one generation.

The Effect of Evangelization in Material Matters.

It is noticeable with what earnestness those who have accepted the Gospel always return to civilized ways. It is not long before an Indian who has become a Christian

wishes to have something more than a teepee. They soon want a house and live in a permanent abode. It is not long until they begin to cultivate the land and to care in an intelligent way for their stock, so that it has been said, even by those who are not Christians, but who have seen the effect of evangelization upon the people, that the only way to make the Indians self-supporting is to evangelize them.

Conclusion.

In what has been given above the writer has sought to speak of this one tribe, as it is a representative one, being less inclined to Christianity than many others. What has been written of this tribe only represents what could be written or accomplished in the other tribes of unevangelized Indians in this country. It has been said that there are yet fifty tribes of Indians who have not been touched by the influences of Christianity. The American Baptist Home Mission Society is prosecuting with all possible vigor this work of evangelizing the homes of the people.

It has an able ally in the Woman's Home Mission Society of Chicago. The sympathy, prayers and contributions of all who love our Lord Jesus Christ, and of all who have an interest in the civilization of the Indians, is earnestly invited by the Society. Further facts regarding this interesting work may be had by addressing Rev. J. S. Murrow, D.D., Superintendent of Indian Missions, Atoka,

I. T. ; Rev. L. J. Dyke, General Missionary for Oklahoma and Indian Territory, Lawrence, Kansas, or the Rev. N. B. Rairden.

LONE WOLF'S APPEAL.

“ When the Great Spirit created the world, He divided it into two great seasons—one warm and the other cold. The warm season brings life and light; the grass springs up, the birds sing, there is growth and development to fruit, and joy and gladness. The cold season brings death and desolation; the grass dies, the trees are bare, the fruits are gone, the animals become weak and poor, the very water turns hard, there is no growth, no joy, no gladness. You Christian white people are like the summers. You have life and warmth and light; you have flowers and fruit and growth and knowledge. The poor wild Indians are like the winter; we have no growth, no knowledge, no joy, no gladness. Won't you share your summer with us? Won't you help us with the light and life, that we may have joy and knowledge and eternal life hereafter? ”



INDIAN UNIVERSITY.

SCHOOLS FOR INDIANS.

1. Indian University, Muscogee, I. T., founded at Tahlequah, 1879; transferred to Muscogee, 1885; incorporated, 1881; Prof. A. C. Bacone, 14 years (Bacone P. O., Ind. Ter.); appropriation, \$4,330; students enrolled, males 61, females 35, total 96; preparing for the ministry, 10; preparing to teach, 21; conversions, 3.

2. Cherokee Academy, Tahlequah, I. T. (day school, 1886; Rev. Walter P. King, 3 years; appropriation, \$1,180; students enrolled, males 23, females 35, total 58; conversions, 7.

3. Seminole Academy, We-w-o-k-a, I. T., 1887; Rev. W. P. Blake, 6 years; appropriation, \$1,655; students enrolled, males 65, females 72, total 137; preparing to teach, 3.

4. Atoka Academy, Atoka, I. T., 1888; Prof. E. H. Rishel, 3 years; appropriation, \$2,225; students enrolled, males 71, females 56, total 127; preparing to teach, 3; conversions, 5.

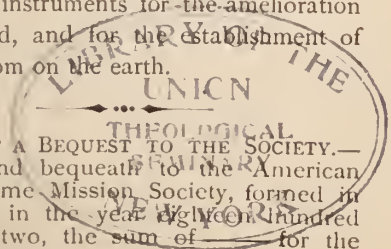
5. Wichita Mission School, Anadarko, Okla. Ter; Prof. D. Noble Crane, 2 years; appropriation, \$600; students enrolled, males 21, females 22, total 43.

Enduring Memorials.

IT is a beautiful trait of human nature which prompts the establishment of enduring memorials to perpetuate the names of the deceased. Life, at best, is short, and fails to satisfy an indestructible craving for continued existence, which is characteristic of the race. Life is a great boon, and we do not willingly surrender it; when forced to succumb to the inevitable destroyer, we fondly hope that our memory will not die with us, but that our names shall live on. We love to build monuments that shall keep alive in the memory of succeeding generations the character and deeds of those we love and venerate—shafts of granite, columns of marble, costly tombs, carved statues, portraits on canvas, memorial volumes, all the resources of sculpture, painting, architecture and literature, are drawn upon to keep fresh the memory of the dead.

What better memorial can we erect in memory of lost ones whom we love, than a Christian school? Nothing is more enduring than such an institution. When once well established, it outlasts dynasties, survives revolutions, and, during successive generations, century after century, it abides like the eternal sunshine, giving light and warmth, life and beauty. To link one's

name with such an institution is one of the surest ways to perpetuate it. In what way can we more completely honor the name of one who lived a noble life, than by erecting a memorial in the shape of a public hall, a library building, a chapel; the creation of a professorship, or the complete endowment of an institution? In what other way can money be made to yield greater returns for humanity than when it is used in connection with a Christian institution of learning for the preparation of young men and young women for life's privileges and duties? Such schools convert money into manhood; they transmute gold and silver into character; they awaken slumbering talent, evoke genius, call into activity unexpected powers for good, stimulate missionary endeavor, send out men and women as messengers of love, purity and happiness. They are agents of reform; they are citadels of righteousness; they are nurseries of piety; they are a standing menace to evil; they are perpetual reminders of religion; they are God's instruments for the amelioration of mankind, and for the establishment of His kingdom on the earth.



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"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of _____ for the general purposes of said Society."

THE AMERICAN BAPTIST HOME MISSION SOCIETY.

ORGANIZED 1832.

THREE DEPARTMENTS:

1. MISSIONARY.
 2. EDUCATIONAL.
 3. CHURCH EDIFICE.
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*Extent of Society's work last year,
1893-94:*

Whole number of laborers, 1,111; churches and outstations supplied, 2,221; members received into mission churches, 10,925; Sunday-schools under care of missionaries, 1,162; attendance at mission Sunday-schools, 72,071; Missionaries represent 14 nationalities.

The Society supports, wholly or in part, 34 schools for the colored people and the Indians, besides schools for Mexicans and Chinese. Number of pupils in colored schools, 5,053; in Indian schools, 461; students for the ministry, 442; students converted, 295.

Churches aided in building, 84; in 25 States and Territories.

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\$600,000 required annually. **What can you give? Have you remembered the Society in your will?**

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